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Rev. Charles Hodge, D.D.

With the Respects of his

Friend & Brother,

R. Anderson.

July 30, 1856.

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[Printed for the Use of the Prudential Committee.]

MINUTES

OF A

CONFERENCE OF MISSIONARIES

HELD AT

CONSTANTINOPLE,

IN NOVEMBER, 1855,

ON OCCASION OF THE VISIT OF ONE OF THE SECRETARIES

OF THE

American Board of Commissioners for Foreign Missions.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
1856.

NOTE.

The Conference, whose proceedings are embodied in this pamphlet, was not a meeting of the Armenian Mission, but only of such members of it as could conveniently assemble, so late in the season, to meet Dr. Anderson. The reports adopted have no other authority, than what is derived from their value as a record of opinions. There is no reason to doubt, however, that they express what would have been the judgment of the mission, were it fully represented. The reports are printed, in order that they may be available for the members of the mission and of the Prudential Committee, and *only for private use.*

A similar meeting was held at Aintab, on occasion of the Secretary's visit there in October; where the more important of the subjects of these reports were discussed, and with similar results, though not reduced to a written form. Some account of the visit to Aintab is given in a letter from that place published in the Missionary Herald for February, 1856.

SPECIAL MEETING AT CONSTANTINOPLE.

Minutes of a Conference held at Constantinople, during the visit of Dr. Anderson, in November, 1855.

BEBEK, NOVEMBER 19, 1855.

A Conference was this day opened for the consideration of questions relative to the missionary work, at which were present such persons as could be conveniently assembled, viz :

REV. R. ANDERSON, D. D., one of the Secretaries of the American Board of Commissioners for Foreign Missions.
REV. WILLIAM GOODELL, D. D.
REV. H. G. O. DWIGHT, D. D.
REV. ELIAS RIGGS, D. D.
REV. WILLIAM G. SCHAUFFLER, D. D.
REV. CYRUS HAMLIN, D. D.
REV. DANIEL LADD.
REV. EDWARD M. DODD.
REV. JOEL S. EVERETT.
REV. JUSTIN W. PARSONS.
REV. HOMER B. MORGAN.
REV. IRA F. PETTIBONE.

Several ladies connected with the mission were also present.

After a season of devotional exercises, Mr. Goodell was chosen *Chairman*, and Mr. Dwight, *Secretary*. Dr. Anderson then made some statements respecting the occasion of his visit to India with Mr. Thompson, and also of the gratifying results of their visit to that country.

Some time was spent in conference upon the governing object in missions, and upon the extent to which we should go in purchasing or erecting places of worship; after which the meeting was adjourned to meet at Bebek, at half past nine o'clock on Wednesday morning.

Bebek, Wednesday, Nov. 21*st.*—Prayer was offered by Mr. Ladd, who was called to the chair in the temporary absence of the Chairman. Mr. Morgan, of Salonica, took his seat this day in the Conference.

Dr. Anderson read a letter addressed to himself and Mr. Thompson by the Prudential Committee, appointing them a Deputation to visit, as far as they could on their return from India, the Missions in Western Asia. After making some remarks upon this subject, he read a list of topics for consideration, a portion of which had been handed him by the Constantinople station. The topics, upon which written reports were desired, were the following.

1. Whether the governing object in foreign missions should be the conversion of sinners, the gathering of those converts into churches, and the ordaining of native pastors over those churches.

2. *Proposed Division of the Field.*

3. *Education of a Native Ministry.*—At Bebek—at Tocat—elsewhere—whether it be expedient to dispense with the secular arrangements in connection with the Seminary at Bebek—what repairs, if any, should be made in the house at Bebek—how far the Tocat institution ought to be on the plan of the one at Bebek—need of it—whether the Bebek Seminary is adapted, or can be, to meet the wants of city and country—effect of the training of native ministers so near the capital on their personal expenses.

4. Whether native churches should be formed long before there is a prospect of supplying them with native pastors—whether missionaries should be pastors of churches—whether the aid to the salary of the native pastor, though paid to him, should be voted to the church, or to the pastor—authority of the mission, as such, to organize native churches, and to ordain native pastors, and to superintend the same, and the expediency of doing this—appropriate relation of native churches and pastors to the mission.

5. *Church building.*—What sort of buildings are needed, in the first instance—how provide the funds—in what circumstances should the Board hold the property.

6. *Female Seminary.*—Whether any modifications are desirable in the number and character of its pupils, or in its studies—how far the pupils are trained to become wives of pastors in the interior.

7. How many more missionaries should be sent into the field.

8. *The Moslems.*—Whether it be expedient for members of the Armenian mission to labor in a more direct manner than heretofore among the Turks—whether missionary funds should be applied to aid Mohammedan converts in fleeing from persecution.

9. Whether missionary funds should ever be applied to the temporal relief of converts.

10. *Salaries.*

11. *Estimates, Appropriations and Expenditures.*—Whether the expenditures should not correspond with the specific appropriations of the Prudential Committee.

Messrs. Dwight, Hamlin and Morgan were appointed a committee to nominate committees to prepare reports upon the topics after they shall have been discussed.

The first subject on the list having already been discussed at the previous meeting, the second and third were successively taken up, and received a full expression of opinion. The condition of the Bebek Seminary was considered under the latter head, and whether there should be any changes in its plan of study, etc.

The meeting adjourned to meet at Bebek, Thursday morning, at half past nine o'clock.

Bebek, Thursday, Nov. 22d.—In the absence of the Chairman, Mr. Schauffler was called to preside, who opened the meeting with prayer. The Chairman and Secretary, together with Mr. Schauffler, were appointed a committee to arrange for our future meetings so as to economize time and secure some other objects. The committee on nominations recommended the appointment of the following committees :—

1. On the Governing Object in Missions.—Messrs. Dwight and Pettibone.
2. The Division of the Armenian Field.—Messrs. Ladd and Everett.
3. Education of a Native Ministry.—Messrs. Hamlin and Parsons.
4. Native Pastors and the relation of Missionaries to them.—Messrs. Riggs and Ladd.
5. Church Buildings.—Messrs. Hamlin and Riggs.
6. Female Seminary.—Messrs. Everett and Goodell.
7. Jewish Department.—Messrs. Dwight, Schauffler and Dodd.
8. Supply of the Field.—Messrs. Goodell and Parsons.
9. The Mohammedans.—Messrs. Dodd and Goodell.
10. Relief of Poor Converts with Missionary Funds.—Messrs. Morgan and Schauffler.
11. Salaries.—Messrs. Riggs and Pettibone.
12. Estimates, Appropriations and Expenditures.—Mr. Riggs.

The subject of the Seminary was then resumed, and especially the necessity of making it a strictly Theological School as soon as practicable.

The plan of the Tocat Theological School was considered; after which the fourth general topic was introduced, namely, "The supply of the churches with native pastors and the relation the missionaries should hold to them," etc. Dr. Anderson read a memorandum on this last subject, the object of which was to show the true scriptural view of the missionary office. The expediency of purchasing a building in

Hass-keuy for the Female Seminary was considered; and after that the question, How many missionaries are needed in Constantinople. Adjourned to meet at Pera at half past nine o'clock, Friday morning.

Pera, Friday, Nov. 23d.—The meeting was opened with prayer by the Secretary. After some conversation on the supply of the field, the subject of the Jewish mission was introduced, the consideration of which occupied the whole day. Mr. Riggs was appointed a committee on expenses. Adjourned to meet in Pera on Saturday, at half past nine o'clock, A. M.

Pera, Monday, Nov. 26th.—The meeting was opened with prayer by Mr. Goodell. The session appointed for Saturday was omitted from the necessary absence of Dr. Anderson. The question of the supply of the field was resumed, and after considerable discussion of the subject, it gave place to the further consideration of the Jewish mission, all the members of the Conference being present. Subsequently the following subjects were successively introduced; namely, the Greek and Mohammedan departments; church building; the Turkish Missions Aid Society; the use of missionary funds in aiding converts to escape persecution; and the revision of the Bulgarian Bible. The meeting was then adjourned to half past nine o'clock, Tuesday morning.

Pera, Tuesday, Nov. 27th.—Prayer was offered by Mr. Ladd. Mr. Riggs read a letter concerning the Bulgarian Old Testament, and wished advice as to whether he should accede to the request of the British and Foreign Bible Society, that he should revise the Book of Isaiah, now translated into that language. His state of health was then considered, and the decided opinion of nearly all present was that Mr. Riggs should make a visit to America, and in this opinion Dr. Anderson concurred.

Some conversation was then had on the importance of enlarging our press operations in the Armeno-Turkish language, and all present seemed to feel deeply the necessity thereof; though it would require either that the brethren laboring in this department throughout the field should severally aid in the preparation of books, or that an additional missionary be located at Constantinople for this special purpose.

Various items of business were considered.

The next subject introduced was the expediency of purchasing a piece of ground in Trebizond for building a school-house and ultimately a church upon it; and the general opinion was, that the ground was too costly for the Board to own.

A question was asked in regard to the best time of making out the Tabular View; and it appeared that, to be of value as a statistical

document, it should end with the calendar year; though it might be made out in May, at the annual meeting of the mission, if it seemed desirable.

Dr. Anderson expressed the opinion that the lot in Pera, owned by the Board, should be sold as soon as practicable, even if something must be sacrificed upon it; also, that an inventory should be made annually of all the books in the depository, and the receipts of the year be credited to the different Societies that have furnished the funds for printing, according to the grant of each.

Adjourned to Pera, Thursday, half past nine.

Pera, Thursday, Nov. 29th.—The meeting was opened with prayer by Mr. Riggs. Reports were read on the governing object in missions; division of the field; education of a native ministry; organization of churches, and the relation sustained by the pastors to the missionaries; church buildings; the Jewish mission; supply of the field; the Mohammedans; relief of poor converts with funds of the Board; female boarding school; salaries; and estimates, appropriations, and expenditures. The reports were all accepted and adopted; except those on the supply of the field, and the female boarding school, which were re-committed.

Mr. Riggs was appointed to prepare a minute expressive of our great satisfaction with the visit of Dr. Anderson. Adjourned to meet at the Vizier Khan on Friday morning, at ten o'clock, A. M.

Vizier Khan, Friday, Nov. 30th.—Prayer was offered by Mr. Everett. Amendments of the reports upon the supply of the field, and the female boarding school, were read and approved.

Voted, That the records and documents of this Conference be deposited with the Secretary of the mission, a copy being furnished for the Missionary House.

The following minute was read by Mr. Riggs, and unanimously approved, namely,—

Having been permitted in divine Providence to enjoy a season of free and fraternal conference with the Rev. Dr. Anderson, the Senior Secretary of the A. B. C. F. M., in regard to the missionary work in this land, we desire to give expression to our feelings of gratitude to God, who has brought him to us in safety, after the multiplied labors and exposures of his journey hitherto, and of satisfaction at the character and results of our interviews with him. We have been permitted to confer with him respecting the great interests of the kingdom of Christ, and partially to survey with him the wants of a field which

the Lord hath blessed. It has been gratifying to find our maturest views so much in harmony with those expressed by him as the result of his own experience and that of the Prudential Committee. We are thankful for the valuable practical suggestions which he has given us. We have also been refreshed by social and spiritual converse with him; and only regretted that his associate in the Deputation to the India missions, the Rev. Augustus C. Thompson, was prevented, by the imperative calls of duty at home, from visiting us in company with him. And now we heartily commend him to God, and to the guidance and care of his providence, and to the word of his grace.

Dr. Anderson made some closing remarks to the members of the Conference on several practical subjects. He spoke of the importance of the Mission, as such, exercising more control over its stations and members in the matter of church buildings; as the Prudential Committee cannot be expected to act on any applications for grants, which are not accompanied by a definite and detailed plan, and also by the distinct approval of the mission, or of the *committee ad interim*. He also suggested the importance of guarding against the tendency in stations to convert the theological classes into seminaries, and to incur expenses without authorization; and that the Seminary in Bebek ought not to lose time in coming into the plan of their report on the subject of embracing only pious students, and becoming a strictly theological school; and in regard to the location of this institution, he would not be surprised should it before many years find its way into some Armenian quarter of the city, and the pupils, possibly, be boarded in native Protestant families. He advised that we remember the wants of other missions, in making calls for more missionaries for the Armenian field. After remarks from the Chairman and several members of the mission, and prayer by the Chairman, the Conference was adjourned *sine die*.

H. G. O. DWIGHT, *Secretary*.

REPORTS OF COMMITTEES.

I.

GOVERNING OBJECT IN FOREIGN MISSIONS.

Foreign Missions are as old as Christianity; they are, in fact, an essential part of the Christian system. The expiatory sacrifice that was made on Calvary, was designed for the whole world, and full provision was made in the system itself, for its propagation throughout the earth. When the work of expiation was completed, and Christ Jesus was about to ascend up into heaven, from whence he had come forth, he gave it as his last command to his disciples, "*Go ye into all the world, and preach the gospel to every creature;*" adding, "*He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*"

In the Acts of the Apostles, and to some extent in the Epistles, we have a practical commentary on this divine command, showing in what way it was understood by those inspired men to whom it was originally given. We find that they made the most extraordinary efforts, subjecting themselves to the greatest self denials and sacrifices, to propagate this religion and bring the world to Christ. The churches of Christ then formed, were emphatically missionary churches; for no sooner did they receive the gospel themselves, than they entered upon the most vigorous measures to extend its blessings to others, even to remote regions.

Can any one, who has read the brief historic record alluded to, of the missionary labors of the apostolic age, doubt what was their *governing object?* What was it but the conversion of the soul to God—the conversion and salvation of the whole world! The message of Jesus to Paul, when the persecutor was arrested in his mad career, and called to become an apostolic missionary, is very clear and explicit. "For I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles, unto whom now I

send thee. *To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*" (Acts xxvi. 16–18.)

The errand upon which Paul and the other Apostles were sent was, therefore, "to turn men from darkness unto light, and from the power of Satan unto God." Upon precisely the same errand is the modern missionary sent forth.

When we, who now compose this mission to Turkey, first gave ourselves to this work, while yet in America, and resolved to come forth to this foreign field, we must have had some great object in view, leading us to make such a sacrifice. What was that object but *the conversion of men to Christ?* Our very presence here shows that we are all agreed on this point. For no object less than this would one of us have come, and for no object less would one of us stay here a single day. There are, doubtless, other objects of pursuit which are important in this place. The secular education and civilization of a barbarous people, and their improvement in commerce and the arts, are clearly entitled to a rank among these; but they are not the governing object of the missionary, nor are they to be considered as necessary to a people, in order to prepare them for the reception of the gospel. In the divine order of things, they are not usually the precursors, but the results of the gospel; and the missionary can never set himself at work in a more hopeful way, than by endeavoring, by all means, and in the shortest space of time, to bring divine truth into direct contact with the minds of men.

The whole course of labor pursued by this mission from the beginning testifies, that, in our view, the great and governing object of missionary labor is what we have now stated.

The organization of the converts into churches, and the settlement of pastors over them, follows as a most natural consequence from conversion to Christ. The history of the apostolic age is a history of organization, as well as of conversion. Christ and him crucified were preached; men believed; they were baptized, and thus admitted into the Christian church; and "elders" were ordained "in every city." It is impossible to conceive how Christianity could be propagated and perpetuated, in any other way.

According to our view, such was the *governing object* of missionary labors in the apostolic age, nor do we believe it can be improved upon by us. Improvements may be introduced, as indeed they have been, in the department of means and facilities; but never in the object itself, down to the end of time.

H. G. O. DWIGHT, *Chairman.*

II.

DIVISION OF THE FIELD.

We have long regarded the division of this missionary field as being a question only as to the time when it should be done. The necessity for a division arises not from any difference in the people in different parts of it, as to language, habits or civilization, requiring important modifications in missionary labors, but solely from the *extent* of the field. For whatever division might be made, the section into which Constantinople and Smyrna would fall, must contain a pretty large portion of interior territory, where there is little or no civilization. But the geographical extent of the field now occasions much difficulty, expense and loss of time, in having all the stations properly represented at the annual meetings.

We suppose, therefore, the time is near at hand, if not already come, when it will be expedient to have the field divided into two portions, the northern with Constantinople, and the southern with Aintab for a centre; and that, ere long, this northern part will need to be subdivided into eastern and western.

We need not now attempt to speak very definitely respecting the line of division between the eastern and western portions. This can be better determined when the time for this division comes.

In respect to the boundaries of the southern portion, the range of the Taurus should, unquestionably, be the boundary between it and the other portion westerly. The boundary on the north should correspond pretty nearly with the thirty-eighth degree of north latitude; thus bringing Albistan and Malatia into the southern division. Yet we would have these and other places in the vicinity left to be assigned hereafter to one or the other division, as circumstances shall then seem to require.

The other boundaries of the different divisions do not seem to call for any particular remarks at present, as they are boundaries of the mission as it now exists.

The southern portion has had an important accession to its territory from the Syrian mission, since our last annual meeting, and unquestionably will soon have an addition to its number of laborers. We think it expedient, therefore, and promotive of the best interests of the whole field, that this portion be organized into a separate mission, whenever the brethren there unanimously desire it.

That there are some objections to making this division we know; but we do not think it necessary to examine them here in detail, for on the whole we apprehend no serious difficulty in the working of these different missions, when organized separately. All the printing

would necessarily be done at Constantinople, but there could be no important difficulty in that; in the treasury department there would be none; and whenever the contemplated newly organized mission may hereafter be in need of school teachers or pastors educated at the mission seminary, doubtless satisfactory arrangements can be readily made by the then different missions for all required transfer of such native agents.

The names by which the different missions shall be called, are of some importance. We think they should be taken either from the names of the central place of each field, as *Constantinople Mission*, *Aintab Mission*, *Erzroom* (or *Arabkir) Mission;* or from the particular part of the whole field which each of these portions will occupy, when viewed in reference to the points of the compass, as *Eastern Mission*, *Western Mission*, *Southern Mission*. We should prefer these latter names for the present, viz: The Northern Armenian Mission, and the Southern Armenian Mission.

DANIEL LADD, *Chairman.*

III.

EDUCATION OF A NATIVE MINISTRY.

The circumstances of the missionary work among the oriental churches necessarily call forth two classes of native preachers.

1st. There will be one class that will enter the work without any extended course of preparatory study. But they should be men of earnest piety and good judgment, and well instructed in Bible doctrines. Almost every missionary station will produce some such men, and no missionary can do a better work than to prepare them, to the extent of his ability, for the ministry of the word.

This preparation, however, will be partial. They will remain in their own community, will maintain their native habits of living, and need have no connection with the family of the missionary. It will be somewhat like taking the strong artisan, and preparing him by a few days' training for the exigencies of a great campaign. Too great reliance must not be placed upon these. They will be like the elders ordained by the Apostles in every city, but probably far inferior in spiritual and intellectual attainments. They will often make mistakes, will sometimes be found incompetent; but still Christ will be preached, and his truth, though committed to such imperfect instruments, will triumph, that the excellency of the power may be of God, and not of man.

2d. For the prosecution of the work, a second class of preachers will be required, and it will be the appropriate work of the seminary at Bebek to prepare them.

Their culture should be of a different and higher nature. The English language should be thoroughly taught, so as to open all its stores of biblical literature to the mind. The present course of study requires no change, but a more thorough carrying-out of the system which the mission has repeatedly approved. In order to do this, it is necessary that all the students should be pious, and should be between the ages of fifteen and twenty on entering the institution. It will then be incumbent upon the stations to furnish these choice theological students. If they do not do this, the seminary will cease to exist, and instead of accomplishing the great work to which it is called, will prove a failure. The attention of every missionary in the field should be especially directed to the youth. He should look for the blessing of God upon this, more than any other department of his efforts. The responsibility of efforts for the conversion of young men who may be trained for the work of the ministry, rests entirely with the missionaries in the field; their education and preparation will be the appropriate work of the Seminary.

C. HAMLIN, *Chairman.*

IV.

ORGANIZATION OF CHURCHES.

The organization of churches is a work belonging appropriately to the office of a missionary or evangelist. It is a part of that *laying of foundations*, to which Paul refers in 1 Cor. iii. 10, where he says, "I have laid the foundation, and another buildeth thereon." Where an individual missionary occupies a field alone, this duty devolves upon him. From the necessity of the case, he must bear the burden alone. The needful power he has from the Head of the Church. The responsibility he must meet. But if, in the good providence of God, several are associated together, then this duty devolves upon them in their collective capacity as a mission. In that capacity they have all the power and facilities necessary for the purpose. In our view, no necessity exists for the transfer to the missionary field of the ecclesiastical organizations existing in our own country. It seems to us that they would only complicate our working machinery, and embarrass our relation to the native pastors. When, in 1846, the Armenian mission was called to propose a basis of church organization, (the same which has been cordially and freely adopted by all the Evangel-

ical Armenian churches in Turkey, now twenty-six in number,) there were brethren of several different ecclesiastical connections engaged in the discussion and charged with the responsibility of this great work; yet no one sought to have his own denominational peculiarities transferred to the infant churches of this land. It was agreed, without a single dissenting voice, (a brother in the ministry, now one of the Secretaries of the Board, being with us on that occasion,) to propose for the adoption of our Armenian brethren a simple scriptural organization, without any reference to the particular constitutions or rules of our respective denominations. The aim was to train them to the management of their own ecclesiastical affairs, as soon as possible, independently of us, and from the beginning with no other dependence on us than what necessarily results from the fact that they had received gospel truth at our hands. We admitted those brethren to the fellowship, not of Congregational, or Presbyterian, or German Reformed churches, but of the Church of Christ. And for their edification, when united in church fellowship, we earnestly desire that pastors should be ordained over them as soon as suitable men can be found; men well versed in scripture truth, deeply imbued with the spirit of Christ, and apt to teach, whether classically educated or not. When no such candidate for the pastoral office can be found immediately, and yet the materials for a church exist, we are clear that they should be united in church fellowship, should choose their deacons and committee of helpers, and should do the best they can towards edifying one another, always praying that God would speedily provide for them one to break to them the bread of life.

Unquestionably such churches must remain for some time under the watch and care of the mission. In general they will at first need the aid of the American churches, dispensed through the mission, in the support of their pastors. This aid we constantly render, not to the pastors, as to men in our employ, but to the churches, inculcating on them the duty of doing from the first what they can toward the support of their pastor, and of assuming the whole of it as soon as the providence of God shall give them the ability. It is clear that the mission must judge of the fitness for his office of a pastor, who is to be supported in whole or in part by funds placed at our disposal. The mission must also judge, in the first instance, of the fitness of those who desire to unite and be recognized by us as churches of Christ; and also, subsequently, of their necessities, and of the manner in which they perform their part in the relation they sustain to their pastor, to their fellow members, and to us.

As founders of these churches, and messengers and almoners of those in our native land, we must and do occupy a position and exercise prerogatives which the native pastors, though on a perfect equal-

ity with us as brethren in the ministry, cannot claim, and to which they should not aspire. Yet, in the exercise of this watch and care over both pastors and churches, we invite, as far as possible, their co-operation, and endeavor so to proceed as to fit them, as soon as possible, for entire self government.

The following is a list of the native churches formed by the members of this mission, with the dates of their organization, one, namely, that of Diarbekir, being now comprised within the limits of the Assyrian mission :—

1. 1st Church in Constantinople,	July 1, 1846.	14. Rodosto,	Sept. 17, 1852.
2. Nicomedia,	" 20, "	15. Smyrna,	Jan. 1, 1853.
3. Adabazar,	" 26, "	16. Kessab,	April 15, "
4. Trebizond,	Aug. 1, "	17. Marsovan,	May 1, "
5. Erzroom,	April 22, 1847.	18. Cesarea,	July 15, 1854.
6. Aintab,	Jan. 1, 1848.	19. Arabkir,	Aug. 1, "
7. Broosa,*	July 25, "	20. Thyatira,*	Oct. 14, "
8. 2d Church in Constantinople,	Nov. 1, 1850.	21. Tocat,	Nov. 26, "
9. Diarbekir,*	March 2, 1851.	22. Marash,	Dec. 3, "
10. Sivas,	March 9, "	23. Mashger,	March 4, 1855.
11. 3d Church in Constantinople,	Feb. 15, 1852.	24. Divrik,	April 15, "
12. Aleppo,*	June 6, "	25. Adana,	May 1, "
13. Killis,	" 20, "	26. Baghchejuk,	Sept. 25, "

Number of native preachers 16, of whom four are pastors.

Those marked with an asterisk (*) consist in part of members not of Armenian origin.

E. RIGGS, *Chairman.*

V.

CHURCH BUILDING.

The committee present the following suggestions.

1st. It is not desirable to make efforts to erect a church edifice in any place, whether city or village, at the very commencement of an evangelical work. The spiritual building should precede the material. A church should first be formed, and a congregation gathered, held together by the love and appreciation of the truth. When a church, congregation and preacher exist, then certainly a suitable place of worship is of great importance.

2d. The building should be adapted to the existing prospects of the congregation. It should not contemplate any distant future. While it should allow some room for growth, it should never be such a structure as to appear naked or empty when the usual congregation is gathered into it.

It will therefore be advisable, that in most cases the first buildings should be like those in Nicomedia and Adabazar, churches and school-

houses in one. If the building be simple, neat, and somewhat churchly in its appearance, and have good light and air, every reasonable aim will be attained.

3d. The building should always be a cheap one, unless erected by the community itself, in which case it may be as solid and architectural as the builders choose to make it. We would recommend that generally it be built of wood, lathed and plastered inside and out, except in places where the plastering would be dearer than painted boards; or the style called in Turkish, *dolma*. The plastered wall gives some security against fire, is warm in winter, cool in summer, and can always be kept neat and new in its appearance, at little expense. The light should always be from the side, no windows being allowed in the end where the pulpit is placed.

If seats be necessary, they should be so constructed as to answer for the day-school and the Sabbath audience. They should be placed seventeen or eighteen inches apart; and the writing desks should be nothing more than a hinged leaf on the back of each seat, from fourteen to sixteen inches wide, hinged thirty-two inches from the floor, sloping two inches, firmly supported while in use, but on the Sabbath let down and buttoned, so as apparently to form the back of the seat.

We will suppose a congregation of from fifty to seventy-five persons, with a good prospect of increase. We would put up a building about forty-five by thirty feet, and twenty or twenty-two feet high; the foundation walls sunk two feet below the surface, and rising from twelve to eighteen inches above, constructed of common stone; the building to stand upon the centre and not the edge of these walls.

The building should be divided into two rooms not far from the middle, one part to be finished, as above, for church and school. The other may be used for conference room, recitation room, or teachers' room, etc., until the congregation becomes crowded and uncomfortable. The division wall may then be taken down, and we have a room for a congregation of two hundred or two hundred and fifty persons. The school can be removed elsewhere until the congregation builds for itself a larger church, after which the school may be reinstated. By this time, however, the building will probably be burned up, and the community will be free for more solid and expensive structures at its own cost.

4th. From whence should the funds for building be obtained?

The native congregations should be induced to aid to the utmost of their power. What more is necessary should be furnished by the Board, and the property be held by the Board until the congregation can redeem it. Experience teaches, that the Christian public in England and America will not readily contribute to church building as a separate object. Its urgent necessity is not fully perceived, and its rela-

tions to the great object of getting the truth into contact with men's minds are not apprehended. But if the funds could be thus obtained, many evils would follow from the want of any suitable regulating power. One congregation would be successful, and build a church even beyond its wants; another, possibly a more important place, might fall as much below. But a Missionary Board can easily decide upon the really important cases. They can ascertain the existence of a sufficient congregation, designate the kind of building to be erected, and secure the greatest practicable degree of justice and equality in the use of funds for such purposes among the different stations.

With such safeguards and restrictions, no funds for the evangelization of this empire are more appropriately and effectively expended, than those for the building of missionary churches.

C. HAMLIN, *Chairman.*

VI.

THE FEMALE BOARDING SCHOOL.

This institution, from its commencement, has been eminently blessed as a means of grace. In Pera, in Bebek, and now in Hasskeuy, the good Spirit has been present, and every year, at times, with his special influences.

The aim of this school has been—

1. The moral training, and the conversion of all its pupils to vital godliness.

2. A good intellectual training in the fundamental branches of a common education in their vernacular language, (the English not being taught,) and the formation of such domestic habits as will give them self-reliance, and neatness and simplicity, in their manners and dress.

As the result from the prosecution of these aims, by the blessing of God, more than three-fourths of all that have been in the school any considerable length of time, have been hopefully converted while connected with it. Three wives of native pastors, several teachers of common schools, and many wives of pious laymen, have come from the school. Experience has shown that pupils educated in this school make efficient helpers in the good work, at Broosa, Rodosto, Adabazar, Nicomedia, Tocat, and other places, where they have been called. And experience, in the view of your committee, does not as

yet lead us to suggest any important changes, either in the plan of the school, or the studies or training of the pupils, to fit them for wives of pastors and helpers in any interior station. Some may object to its location at the capital; but experience shows that those educated here, and who have worn the bonnet, find no difficulty in laying it aside in Adabazar, Nicomedia, and Broosa; and when called to the remote interior, we doubt not they will do the same. Pupils having grace and missionary spirit sufficient to lead them to the interior, will not find the cultivation and civilization gained at the capital any hinderance to their doing good, but necessary to their greatest influence and usefulness. It is a fact that those from the interior educated here, without exception, desire to return to their native cities, to be there useful to their nation.

The present location of the boarding school, in the midst of an Armenian community in Hass-keuy, has been productive of great and good results. It needs permanency for its greatest success; and (it has been thought) this cannot be obtained, without the purchase of a building for it. Rents may be had, but with constant difficulties, and at great expense. The premises now occupied are large and expensive, for the present plan of the school, the rent being fourteen thousand piasters yearly. But that house, with all its capacity and inconvenience, was the only one in that or any Armenian village that could be found, after more than two years of incessant and (we believe) faithful search. Nor do we believe that a house, which will accommodate the school, will ever be rented for a much smaller sum, even for the school on its present plan, viz., of not having a family aside from the principal connected with it. On the present plan, the whole management of the school, in all its departments, is in the hands of Miss West, its principal. This plan was presented by her to the trustees, (after the decease of Mrs. Everett,) and heartily approved by them. For the last term, it has gone into a most satisfactory and successful operation. The symmetry, order, and neatness of the school, in all its arrangements, are worthy of commendation, and reflect great credit on the principal, and promise very important results. The school may be accommodated in a smaller house than was formerly necessary, and we trust a more complete domestic education will be secured. We rejoice to learn that Miss West is soon to be joined by her sister, to share with her the arduous and yet most delightful labors, and the weighty responsibilities of her station.

J. S. EVERETT, *Chairman.*

VII.

THE JEWISH MISSION.

The time appears to have come for a change in the Jewish department of our labors. The following facts seem to justify and call for such a step.

1. We occupy, at present, three stations among the Jews, namely, Constantinople, Salonica, and Smyrna.

Smyrna is at least partially occupied by the London Jews Society, as it was before we went there; so that our going was, at the time, considered an intrusion. Whether the claim of that Society to the whole field is justly founded or not, if we now leave it the Jews there will not be abandoned to entire neglect. Nay, we should hope that the present English mission would then be enlarged.

Salonica is so unhealthy that, considering our past experience, we could not advise a missionary to reside there more than two-thirds of the year. For four months in every year he must live in Smyrna, or on the shores of the Bosphorus, causing an interruption of his labors which must necessarily, in great measure, prevent the usefulness of the station, if it does not render its occupancy impracticable. And, although it is possible a health retreat may be found within an hour or two of the town, yet no experience of any missionary has yet established this, and if the attempt should be made one or more lives may be sacrificed, while in that place there has already been, it would seem, a sufficient loss in this respect.

Constantinople is a large city, having a large Jewish population,—the largest congregated in any one place in the world,—but both the English and the Scotch have missionaries to the Jews here.

2. The whole field of Spanish-speaking Jews in Turkey is quite limited, not probably containing more than from one hundred and twenty to one hundred and fifty thousand souls; not more than one half of whom can we consider as properly falling to the missionaries of the Board.

3. The Armenian field, on the contrary, is quite large, and is in the most urgent need of laborers. Indeed the work is in danger of greatly suffering and of being seriously retarded at several points, if laborers are not immediately supplied. In the Jewish field we do not see any such urgency or danger.

4. The Armenian field is emphatically *our* field; and our exclusive right to occupy it has been conceded, as it were, by all Protestant Christendom; which naturally imposes upon us the duty of seeing that it is fully occupied and well cultivated. If we do not come fully up to our responsibilities in this respect we shall forfeit our right of pos-

session, and can make no complaint if other Societies undertake to do the work which we neglect.

5. The Jewish missionaries in Smyrna and Salonica are all willing to transfer their labors from the Jewish to the Armenian field, and two out of the three, after much reflection and prayer, have come to the full conviction that their labors could, by such a change as the one proposed, be turned to more account for the kingdom of Christ. Moreover, they can soon be prepared to preach to the Armenian people, as some, if not all of them, are already more or less acquainted with the Turkish language ; and Mrs. Morgan has made considerable advance in the Armenian.

6. By thus withdrawing, partially, from this branch of our labors in order to strengthen and bring forward the work among the Armenians, we shall by no means consign the Jewish field to abandonment; for, in the first place, the converted Armenians have ever proved to be most deeply interested in the spiritual condition of the Jews, and are constantly disposed to labor for their salvation. By giving, for the present, almost our whole attention to the Armenians, we shall be raising up, under God, an efficient body of native missionaries for the Jews. And, secondly, the English and Scotch Christians have always manifested a special interest in laboring for the conversion of the ancient people of God. The London Jews Society, and the Free Church of Scotland, have already prosperous missions here, and the present prospect is that the Established Church of Scotland also will soon have missionaries on the ground, particularly if we withdraw. For the missionaries of each of these Societies we shall be able to furnish (as we have done to some extent in time past) the very best native agents they can procure, from among the converted Armenians.

In view of the facts here presented, we are prepared to recommend that Messrs. Morgan and Parsons be transferred to the Armenian field. The mere fact that they were originally designated to the Jews, does not appear to be of sufficient weight to counterbalance all the other facts here stated. Mr. Dodd not being yet satisfied as to his own duty, we are not prepared to report on his case.

In respect to the labors of Mr. Schauffler at Constantinople, the committee are agreed in recommending any one of the three following plans.

1. We have reason to believe that the Scotch Free Church would be glad to transfer their German work in Galata to Mr. Schauffler, and concentrate their strength upon the Spanish Jews. This would give to Mr. Schauffler a preaching station exclusively his own, and peculiarly adapted to his qualifications and tastes.

2. He may be permitted to take measures to call into active co-oper-

ation brethren from the Armenian Protestants, by preparing them and sending them forth as colporters, or lay-missionaries, according to their respective gifts.

If such help can be obtained, to a sufficient extent, labors could be performed not only in Constantinople and Smyrna, but Salonica also might be kept supplied, and thus the Jewish mission be continued with sufficient vigor in all three of its stations until further reinforcements be received from America, if at any future time it shall be thought expedient to send them. This plan would involve the continuance of labors through the press. It would not exclude, but include the employment of converted Israelites, as lay helpers, if proper individuals can be obtained and prepared for the work. It would be highly useful to the native Protestants, making the Protestant church of Turkey a mission church to the Jews; a character and relation which it is hoped they will also, ere long, sustain to the Mohammedans of Turkey.

3. If this plan should meet with too great difficulties, the committee, seeing no way of permanently preserving the Jewish department as connected with our mission, would propose that it be *gradually abandoned.* In this case, Mr. Schauffler, if his life be spared, might prepare himself for laboring among the Mohammedans when the time for such efforts shall have come; and it might be appropriate to close the labors of the American Board among the Jews of Turkey by giving them the intended new and popular translation of the Old Testament, without the Hebrew in parallel columns as before. While doing that work, Mr. Schauffler might not only pursue a course of preparation for Turkish labors, but gradually seek access to that people, and by the time his last work for the Jews shall be finished, it is very probable that the remaining obstacles to labors among the Mohammedans, in a quiet and judicious way, may be removed. This course may prove satisfactory to the friends of Israel in America, prevent the inconvenience to other Jewish missionaries of an abrupt withdrawal on our part from the Jewish field, and relieve the American Board of a responsibility which they have hitherto been unable to meet.

If this last plan should commend itself as the one to be preferred, the committee would urge upon the brethren laboring among the Armenians the duty of furnishing the Armenian converts with the appropriate means of making themselves useful to the Jews as they may have opportunity. As the missionaries of the Board will, in this case, be withdrawn from the Jewish field for the benefit of the Armenian mission, a special responsibility in this matter will rest upon them and their converts in the Armenian field. The Armenian Protestants cannot be otherwise than greatly benefited by being taught to find

Christ in the Old Testament, and especially to become a *missionary church*, thus inheriting "the blessing of him that was ready to perish."

H. G. O. DWIGHT, *Chairman.*

VIII.

THE SUPPLY OF THE FIELD.

Your committee have endeavored to look at this subject from our present position; to look at it anew, as though no previous report had ever been made upon it; and to look at it also in reference, not so much as to what might in other circumstances be desirable, as to what seems both indispensable and within the bounds of possibility.

The onward progress of things in the Armenian field has been such that, in the view of your committee, it is much less necessary than it formerly was for two mission families to be placed together; while the imperative demand for a much greater number of missionaries than there is any reasonable prospect of obtaining, seems to require of us a self-sacrificing spirit in this respect.

In the early history of this mission, when the missionary had to feel his way amidst the thickest darkness, when for weeks and months he was cut off from all religious and even social intercourse with the people, when he could neither call on them nor they on him, when he sometimes hardly dared walk abroad, and knew not what to do, it seemed not only desirable but absolutely necessary, that the missionary and his wife should have a brother and sister associated with them, to share the crushing responsibilities, to consult and pray and weep together, to take care of each other in sickness, and to bury each other when dead, if so be a spot of earth, six feet long and three feet wide, could any where be obtained, for love or for money. But the former things are to a wonderful degree passed away. And in our present circumstances, a solitary mission family in the midst of any of these little Christian communities, and especially with a native helper of some sort, would be far less solitary and desolate, than two mission families would have been, or rather actually were, in the early period of this mission.

Your committee would, at the outset, utter their deep conviction of the importance of every missionary's having, employed under his direction, a native agency, so far as such agency is needed in any part of his field, and can be obtained. And may the Spirit be poured out

upon our schools of the prophets at Bebek, Tocat, and Aintab, that such helpers may be greatly multiplied.

The places that have been brought under the special notice of your committee are the twenty following, viz.: Oorfa, Aleppo, Antioch, Kessab, Adana, Smyrna, Ak-hissar, Nicomedia, Bagtchejùk, Ada-bazar, Kutahya, Adrianople, Trebizond, Marsovan, Yuzgat, Arabkir, and Kharpoot, together with Scutari, Samatia, and Balat or Eyoob, in or near Constantinople. To none of these places where one mission family is already found, except at Arabkir and Kharpoot, would your committee recommend that another be sent, so long as the harvest is so great and the laborers are so few. Arabkir and Kharpoot being new and very remote stations, as well as very important, with many openings of great promise in all the extensive region around them, the solitary families at those two stations require not only sympathy but associates, another family at each being most manifestly needed. And as to those places where two or more mission families are now found, unless there be a most clear and distinct work for each missionary to do, the whole responsibility of which shall rest on him, and which he can pursue without interfering at all with what his brethren ought to do, and would do were he not there, your committee feel constained to recommend that, unless their health or the state of the country forbid, their present arrangements for dwelling together be considered only temporary; and that as soon as they have acquired such a knowledge of the language and of the manners and customs of the country, as shall prepare them for active service, they separate to occupy other portions of the great field; each one perhaps taking with him, for a limited period, some new missionary who may have just arrived, in order to initiate him into the work.

Your committee recommend that a missionary be sent with as little delay as possible to occupy Antioch, and that Kessab (which is only a day's ride from that city) be supplied with a native pastor under the immediate direction of the Aintab station. In the opinion of your committee, Nicomedia, Bagtchejùk and Ada-bazar have the same relation to each other as Antioch and Kessab, and possess equally strong claims upon your immediate attention; and they would, therefore, urge that a missionary be hastened to occupy Bagtchejùk, and native pastors under his immediate direction to the other two places.

Of Constantinople, a great world in itself, containing eight or ten times as many inhabitants as all the Sandwich Islands, what shall we say? Within the walls of this immense city, only one missionary resides; and he is able to give only one-third of his time to the immediate population around him. And yet the experiment of one-third of a man, for one year and four months, has been a most blessed experiment. And your committee would recommend, with the utmost earn-

estness, that two whole missionaries be sent immediately to occupy two other important sections of the city, viz., Samatia, towards the Seven Towers, where there is a large Armenian population, containing already some Protestant families, and Balat or Eyoob, (the former within, and the latter just without the walls of the city,) where there is also a large Armenian population, with some Protestant families.

Of Scutari, a large suburb of the city, on the Asiatic side of the Bosphorus, with a population not less than that of Smyrna, and where several Protestant families now reside, your committee feel compelled to speak with great urgency. It is only within a few months that a native preacher could be found to labor there; but the place is altogether too important to be left to such agency, and your committee would urge its immediate occupancy by a missionary. And should it be found impracticable to provide a missionary for each of these three places, your committee would recommend that the native agency be employed at Balat and Eyoob, rather than at Scutari. One of these three stations at the capital your committee would recommend that Mr. Pettibone occupy.

They also recommend that in consequence of Mr. Riggs's contemplated absence in the United States, either Mr. Bliss of Marsovan, or Mr. Van Lennep of Tocat be removed to Constantinople, the decision between these two places to be made by the *committee ad interim*, after correspondence with the above named brethren.

The importance of Yuzgat as a missionary station, and the interest awakened there by the visits of our brethren from Cesarea, constrain your committee to recommend earnestly that the place be permanently occupied, just as soon as our brethren at Cesarea can do it with a reasonable prospect of being re-inforced from America.

Your committee would recommend that Mr. Parsons be sent to Bagtchejùk, Mr. Morgan to Antioch, Mr. Dodd to Aleppo, and Mr. Nutting to Oorfa.

As for Adana, Kutahya, and Adrianople, your committee do not see how they can at present be supplied, except by such native agency as can be obtained.

In the view of your committee, the abandonment of Smyrna would necessarily involve the abandonment of Magnesia, Ak-hissar, and indeed all the Seven Churches of Asia, and they would therefore recommend, that Mr. Ladd be for the present continued at Smyrna, giving up his English service, and dividing his labors as best he can between that place and Ak-hissar, with such native help as God shall furnish him, and with the prayers of all his brethren.

Your committee cannot refrain from expressing their deep sympathy for those families in the interior, who are left to pursue their work alone; and especially for the family at Arabkir, who have also to be

separated from an only and beloved child. Were it possible to supply the important station at Arabkir in any other way, your committee would recommend that Mr. Clark be removed to a station at or near the Capital, or at any rate to some place where the daughter could have a home with the parents.

In conclusion, your committee would recommend that no mission family remain too long alone without visiting the family at some other station, or being visited by them. This is necessary for the body, soul, and spirit of both the brother and the sister, and more especially of the latter; the influence of too much seclusion being generally found to operate very unfavorably in all these respects. It may be necessary, in some cases, to ask a special grant for this purpose.

W. GOODELL, *Chairman.*

IX.

MISSIONARY LABOR AMONG THE MOSLEMS.

From the beginning of our labors among the rayah races in Turkey, the indirect influence of those labors upon the Turks has been considered as of no small importance. We have not passed by the Mohammedan population with indifference, but have continually looked forward to the time when, by the exhibition of a pure Christianity in the midst of them, the way would be open for more direct labors. The developments of God's providence now bring before us the question, whether this time has arrived.

The demand for the word of God in the Turkish language has greatly increased, and is increasing in a remarkable manner. There exists among that people now a readiness to converse upon the points of difference between Mohammedans and Christians, and a spirit of inquiry concerning the doctrines of Christianity, entirely unknown before. More than one or two genuine Moslems have renounced their faith, and give evidence of true conversion. For this state of things the missionaries of our Board in Turkey are, humanly speaking, chiefly responsible. It is too, in a great degree, the result of their labors. To us, therefore, would naturally fall the duty of meeting the demand thus created, and carrying on the work thus begun, and that we should, to some extent, meet this demand, your committee have not a doubt.

But has the time arrived in the providence of God for an organized system of missionary labors among that people? We think it has not, and for the following reasons.

1. Our work among the Armenians would be endangered by any premature, open labors among the Turks. We say *premature*, for we cannot suppose that such prudential consideration should keep us from finally giving the gospel to a people, but only that they should make us very cautious as to the time and way, and lead us to wait for the most obvious and imperative call of providence, which being given, we may leave the responsibility with God.

Our labors among the Armenians are not displeasing to the Turks. The development of pure religion among them pleases the Mohammedans. They generally look with favor upon the rising Protestant communities, and often help them against their persecutors. But we have reason to fear that any regular system of missionary labor among them, having necessarily an aggressive face, would change their favor to dislike, and would draw down upon the feeble Protestant communities their fanatical wrath, in addition to that of ecclesiastical rulers; and even the lives of our missionaries in the interior would be in peril.

2. We owe it to the Turkish government, which protects us in our labors, not to place it in an embarrassing position, if we can avoid it. We have no reason to believe that the mere fact of the conversion of Mussulmans would excite any particular displeasure among Mohammedan rulers. They are indifferent. But any *publicity* given to such things, or any public or obvious *system* of aggression, would arouse the fanaticism of the people who are not indifferent, and compel the government to notice things to which otherwise they would prefer to shut their eyes. To them doubtless the silent, quiet conversion of a large number of Mussulmans would be less offensive, than the publicity of an organized missionary society laboring for them, though not one soul were converted.

3. Ambassadors of different Christian powers, under instructions from their several governments, are making a combined effort to secure the abrogation of the death penalty for apostasy from the Mohammedan faith, and we have reason to hope they will succeed. To embarrass this delicate but most important negotiation, just now, would be very imprudent, and perhaps nearly as imprudent to have such efforts follow immediately upon such a concession.

In view of these considerations it seems to us wise, for the present, to be content with such quiet, unobtrusive efforts as we may put forth while engaged in our present regular employments. We should doubtless converse freely with such as give us the opportunity, give advice and instruction to any inquirers, refuse admittance to none who choose to attend preaching in Turkish, and if the Spirit of God moves

the hearts of any, baptize such on good evidence of the change, as we have already done, but should have no distinct system of labor for them.

E. W. DODD, *Chairman.*

X.

SHOULD MISSIONARY FUNDS BE APPLIED TO THE TEMPORAL RELIEF OF CONVERTS?

The question proposed to your committee is a simple and definite one, and one which admits of a brief reply. It has no reference to such funds as may be contributed for the special object of the temporal relief of persecuted and suffering converts. It relates only to funds which are contributed for the purpose of spreading the gospel, and in our case, to those which are appropriated to this mission by the Prudential Committee of the American Board.

Our answer to this question then would be, that such funds should *not* be applied to the temporal relief of converts, and for several reasons.

1st. Such a use would be a diversion of missionary funds from their primary object. These funds are contributed for the great fundamental purposes of bringing lost and sinful men to a knowledge of Christ as the Savior, and of cultivating their spiritual life. They are, therefore, legitimately applied to the support of men who preach the gospel, and to the production and circulation of books which bring the gospel home to the heart; in short, to such enterprises as bear on the conversion and spiritual progress of the unevangelized. Now, the temporal relief of those who, by reason of a profession of their religious convictions, may be thrown out of employment, or be obliged to suffer persecution, plainly does not fall within this specific object of missionary funds.

2d. Such an application of the funds would tend to defeat the specific end for which they were contributed, by corrupting the motives of those who might be brought within the influence of the gospel. There are multitudes of every religious sect, all about us, who are now in extreme want and misery. If the profession of another faith were accompanied by the hope of temporal aid, hundreds of this class would be ready to make that change. They would follow Christ really, and undisguisedly, for the loaves and fishes.

3d. Such use of funds would also tend to embarrass the missionary by removing one great test of the sincerity of those who ask after the truth, and the validity of a hope in Christ which had cost little or no sacrifice, and which was indulged under the fostering care of a bounty which provided for temporal necessities.

We would not deny the propriety, nor to ourselves the privilege, of responding to the claims of the distressed upon our charity. In this respect we have a duty to perform as men and Christians. But we would have such claims met by a spontaneous contribution on the part of those who might witness, or become acquainted with, cases of suffering; or have a special limited fund given for that purpose.

Such are, briefly, some of the reasons which lead us to give a negative answer to the question which stands at the head of this paper. We should say also, that the uniform practice of this mission has been in accordance with this principle. In no case have missionary funds been applied to the relief of temporal wants. We strive to impress upon all who come under our influence, that they must do right, and trust in the God of Elijah and Daniel; that they must seek first the kingdom of God and his righteousness, and trust in him for all these things.

H. B. MORGAN, *Chairman.*

XI.

SALARIES.

The committee on Salaries would briefly submit the following remarks:

1. It is evident that the expense of an economical support in this country is rapidly increasing. The cost of flour and bread in Constantinople is, on an average, three times what it was two years ago. So is that of potatoes and vegetables generally; also of wood and coal. Meat of all kinds costs more than double what it then did. Sugar, and articles generally brought from foreign countries, have not advanced so much. Still they have all advanced more or less.

2. A considerable portion of this increase is undoubtedly owing to the existing war. The immense supplies of breadstuffs formerly imported from Russia, are of course cut off, and at the same time the presence of the allied fleets and armies in this neighborhood, tends to raise the price of all such articles as they consume.

3. As we trust that this state of things will be but temporary, it seems better that the deficiency in the salaries of missionaries should

be supplied by special grants, than that any immediate change should be made in the amount of their salaries.

4. In regard to the wages paid to helpers in the various departments of our work, the case appears to be different. These must be somewhat affected by the existing demand for the services of the same men in secular employments, and also by the length of time for which our contracts with them are made. It would seem, therefore, that it must be left to be decided according to the circumstances of each particular case, whether relief shall be afforded by an increase of wages, or by special grants.

E. RIGGS, *Chairman.*

XII.

ESTIMATES, APPROPRIATIONS, AND EXPENDITURES.

As there appears to exist entire unanimity in the views of the brethren on this subject, it seems unnecessary to do more here than to state briefly two general principles, which we think should govern our action as a mission in respect to it, viz :

1. *Estimates should be specific.* All the branches of missionary service should be presented in their due proportion, that the Prudential Committee may understand distinctly for what the funds, which they appropriate, are to be expended.

2. *Expenditures should correspond as nearly as practicable with the Appropriations.* The expenditures in a given branch should not exceed the amount appropriated for it; and they should be reported under the same heads with the grants themselves. As this point was insisted on by the mission at its last annual meeting, it is unnecessary to dwell upon it here.

E. RIGGS, *Chairman.*